

(الدِّينُ النَّصِيحَةُ)

The Unbiased Study of Tablighi Jamaat*

(Tablighi Jamaat ka Belag Jaeza)

The English Translation of Arabic Book

***Al Qaulul Baleegh Fi Jamaat-ut-
Tableegh** by*

**Shaykh Abu Bakar
Jabir Al Jazaeri**

Ustad at Masjid e Nabwi Madeena al Munawwara

....Writing this book so.....I become free from responsibility of clearing the truth and keeping informed. And after all everything will be presented to AllahI will not care the pleasure or displeasure of any individual or group.....`

The Unbiased Study of Tablighi Jamaat*

(*Tehreek e Imaan** (Imaan Movement))

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Naming of *Tablighi Jamaat**

(*Tehreek e Imaan** (Imaan Movement))

*Maulana Ilyas did not assign any name to this movement because his point of view was that, it is the duty of each and every member of Muslim Ummah to do effort of *dawah o Tableegh* .

Maulana Muhammad Ilyas has been quoted saying

“I have not put any name for the Movement Rather never it came to my mind about keeping any name. If I would have been put any, it would have been *Tehreek e Imaan* (Imaan movement)”

Maulana Muhammad Ilyas has been quoted saying

“But people started calling it *Tablighi Jamaat* and this name became so popular that sometimes even I take this name”

(Source <https://archive.org/details/ManzoorNomaniEnglishBookonTablighiJamaat>)

Chapters of Book

1. Why am I writing this book?
2. The start of tablighi jamaat
3. Circumstances that led to the start of Tablighi Jamaat Movement
4. The Approach of Tablighi Jamaat for bringing people back to deen
5. The working Methodology of the people associated with Tabligh Jamaat
6. The system of Dawah adopted by people associated with Tabligh Jamaat
7. Masjid (Mosque) The first centre of Dawah
8. They broadly do following action at arrival.
9. The Arrangement of *Gusht (Jaula, meeting Muslims at their doorstep)*
10. The Engagements and Avoidance (Do and Don't Do)
11. EFFECT AND IMPACT OF TABLIGHI JAMAAT ON THE WORLD
 - a. Europe
 - b. Indian Subcontinent
 - c. And in The Middle East

Unit 2 Discussion on Criticism & Ashkal of Tablighi Jamaat

Criticism No 1.

The call of Tablighi Jamaat is call of Tasawwuf (Mysticism) ?

Criticism No 2

"Some people allege that leader of Tablighi Jamaat take the pledge of allegiance to a *Soofi* order."

Criticism No 3.

It is said that those who become involved in Dawah effort of Tablighi Jamaat, the worker of Tabligh change them from head to toe. From belief to action and behavior they make the change visible in every walk of life.

Criticism No 4

The criticizer claim " Tablighi Jamaat has put six qualities instead of the five basic principles of Islam and six pillars of faith."

Criticism No 5

The criticizer claim "The people associated with Tablighi Jamaat are against *Dawat e Salfiyaah* and enemy of its leaders. "

Criticism No 6

"The criticizer claim that Tablighi Jamaat deny Jihad, and understand that situation of todays Muslims is Like situation of Prophet *Sallallahu Alaihi Wasallam* and his companions in Makkah before the migration."

Criticism No 7

"Tablighi Jamaat does not forbid evil vigorously".

Criticism No 8

That Tablighi Jamaat are bigoted prejudiced Hanafi.

Criticism No 9

It is said "That Tablighi Jamaat deny Tawheed in the worship "

Criticism No : 10

It is said "The impact of Tablighi Jamaat is not limited to disobedient and sinful people," but even those who are already religious and pious people also get impressed and take counsel and effect from their effort. And Tablighi people divert people with *Salafi* orientation towards the dry methodology of Tabligh that is based on innovation and heresy.

Criticism No: 11

It is alleged "Tablighi Jamaat people do Innovations as they go out in khurooj in groups, and they go for 3 day 40 days and 4 month for Dawah"

Criticism No : 12

People are also alleging other things.... this and thisand this and that.....

Translator's Note

In the name of Allah, Most Gracious, Most Merciful.

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

It is a fact that 95% of Great Ulema e Haqq (True Scholars) all over the world are supporting Dawah effort being done by Tabligh Jamaat. Although Many of the *Ulma e Haqq* are working in service of Islam in different fields e.g Madarsa, Fatawa, Dars O Tadrees and Tasneef o Taleef, Tazkiya etc so they may not always have active Participation in Tablighi Jamaat.

Some Ulema Scholars may have some misunderstanding. The work and character of the effort will convince them. This method of convincing was successfully used by Maulana Ilyas *Rahimullah*. He not only convinced Rather He even took active work from those who were initially even against the effort.

Some Scholars may be pointing the mistakes of workers or on some Scholarly issues. Don't take it as opposition. Rather it should be listened carefully and should be looked into for correction. This is the approach of our Elders.

If anyone is criticizing unjustly still one should not make it an issue against that person. *Sabr* (Patience) and *Hikmat* is the tool to deal this situation. We should not make *Badgumani* about any brother rather should give him benefit of doubt.

Deficiency is in itself part of human nature The work of Tableegh, its methodology and its workers (laymen, Scholars and students (of knowledge) alike are neither perfect nor free from error and they are not claiming so. Markaz Nizamuudin always remain receptive to suggestions Advices for improvement. The translator has personal experience in this regard.

But there are Baseless allegations, false exaggeration and clear errors in many articles/Talk on internet against Tablighi Jamaat. Those who are making and spreading it don't follow a basic principle of Shariah that is to investigate and research news before accepting and passing to others.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ
(الحجرات: 6)

[49:6] O you who believe, if a sinful person brings you a report, verify its

correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.

Many a times those doing criticism base their talk/article on some other Talks/article and don't check it's correctness by doing countercheck from original source and by this way the wrong information once start enters into a vicious cycle. They violate this Hadith of Prophet in Sahih Muslim.

«كفى بالمرء كذبا أن يحدث بكل ما سمع»

Sayyidina Abu Hurairah (RA) narrated that Sayyidina Rasul-ullah (Sallaho Alaihe Wassallam) said, "It is enough falsehood for a person to transmit everything he hears." [Muslim]

Another dangerous trend is of suspicion about fellow muslims/Muslim.

Allah (SWT) emphatically prohibit suspicion

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (الحجرات: 12)

[49:12]

O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful.

(وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ (يونس: 36)

[10:36]

Most of them follow nothing but conjectures (speculation Assumptions). Surely, conjectures are of no avail in the matter of truth at all. Certainly, Allah is fully aware of what they do.

[It is narrated in Bukhari & Muslim on the authority of Sayyidina Abu Hurairah (RA) that Sayyidina Rasul-ullah (Sallaho Alaihe Wassllam) stated, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy..."

Still we should have *Husnud-Dhun* towards those who do all these mistakes in talk/writing that they must have meant *Khair* (good) during writing/talk because our *Husnud-Dhun* is in accordance to the statement of Sayyidina Umar (RA):

As long as you continue to ascribe the works of a believer towards *Khair* (goodness) then don't ascribe it to evil.

As tablighi Jamaat has a written policy of not indulging in argument and counter argument so there is no question of any book from Tablighi Jamaat officially. Maulana Inamul Hasan (R.A.)(died 1995) the former Amir of Tableeghi Jamaat has said."It is better that in case the objections and criticism if they are correct, rectify them .{No one is free from shortcomings} Whereas if they are wrong ,have patience (leave the matter to Allah)."

(Book Insight into dawah and its understanding & cognition Page No 181 translation of urdu book Dawat ki Faham o baseerat or uska Idrak)

Scholars have written books as their personal capacity clarifying the criticisms and allegation but it is not complete book and are scattered articles on certain issues and not in book form.

“Islah Wal-Insaaf, La-Hadam Wala-Ait’saaf” This book is among claim that it is only book that has been written for clarification of doubts around tablighi Jamaat in whole history his claim may be right. Only other book is from Zakaria Rahmatullah Alaihi in urdu but the issues discussed in it are very old.

As for translation, We fully accept our shortcoming and limitations in Translation of the Article. For the sake of keeping language simple and easily understandable some addition or deletion of words and sentences and Subheadings has been made.

Whatever is good from Allah and whatever is bad and shortcoming is from My side. Requesting for Dua for all those who helped in this Endeavour in different capacity. Requesting for Pointing for any mistakes that could be corrected in next edition on ittehadummat@gmail.com

A Slave of Allah and Ummati of Prophet Muhammad ﷺ

(Allah ka ek Zaeef Banda Nabi Ka Ummati)

jazakallah o Khair

The Path

Hadhrat Abdullah bin Umar *radiyalaahu anhum* had mentioned,

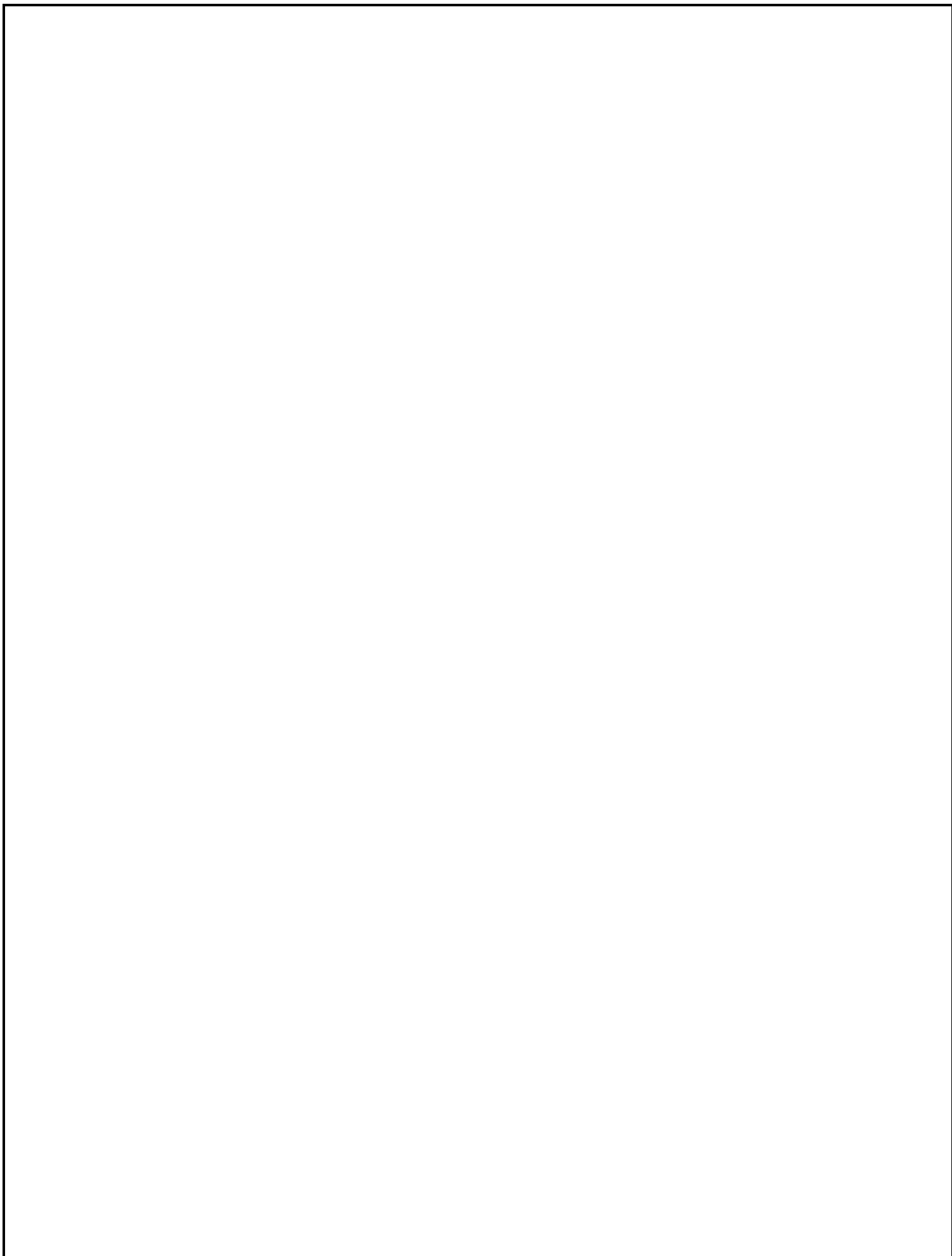
"Whoever wishes to follow the way of another should follow the ways of those who have passed away.

These were the companions of Muhammad *sallalaahu alayhi wassalam*, who were the best people of this Ummah.

Their hearts were most pious, their knowledge was deepest and they were least pretentious. They were people whom Allah Ta'ala had chosen to be companions of His Nabi *sallalaahu alayhi wassalam* and for the transmission of His Deen.

You people should emulate their character and mannerisms.

By the Rabb of the Kaabah! The Sahabah *radiyalaahu anhum* of Rasulullah *sallalaahu alayhi wassalam* were correctly guided."



In the name of Allah the most beneficent and
merciful

All praise is for Allah Almighty. With respect to final fate, the only successful people are those who have Taqwa (Fear of Allah) and permanent loss is for those who are oppressor. Salat o Salam (Salution) be on Hazrat Muhammad *Sallallahu Alaihi Wasallam* who was the final messenger and head of mankind, and on his family ,his companions and all those who followed him with Sincerity of Intention.

Why am I writing this book?

Now a Day a frequent topic of debate is Tablighi Jamaat .And people depending on their thought understanding and comprehension either praise them or criticize them.

That's why I am writing this book so that matter could be cleared and I become free from responsibility of clearing the truth and keeping informed. And after all everything will be presented to Allah Almighty.

THE START OF *TABLIGHI JAMAAT*

In the Indian Capital Delhi this movement started. With the will, help and blessing of Allah *Tabark o Taala* the credit of reviving this movement went to *Shaykh* Muhammad Ilyas Bin Muhammad Ismaeel Kandhalwi *Rahimullah*.

May Allah pardon him and all of us and may have mercy on him and all of us.

Circumstances that led to the start of *Tablighi Jamaat* Movement

All the work which is done after serious thought and consideration must have some compelling state of affairs.

And that was. The Majority of Muslim world was under the grip of Ignorance, negligence of Islamic commands and corruption in beliefs and worship. Firmness on disobedience of Allah was very prevalent.

Disease of heart was prevalent, although the situation was more or less same even in Islamic countries but in India situation was still worst. In some parts of India (Trans: e.g Mewat) Muslims due to sheer ignorance and *Ghaflat* were returning to Idol worship.

In this difficult situation Tablighi Jamaat came into existence and its purpose was that to which Allah has willed should be turned from Ignorance to Islam. The common mass remoteness and detachment from Islam has to be ended, so that they could learn deen, follow it, and become successful in this world and life hereafter.

As without learning *deen e Islam* and following it outwardly and inwardly there is no success, no salvation, and no absolution.

The Methodology of *Tablighi Jamaat* for bringing people back to deen

As it is a Rule that whosoever is trying to save a drowning person then it is necessary for him that he should apply special planning and measures to save the person from being drowned.

Before describing the method of *Tablighi Jamaat* it is proper to look into the prevailing situation of the Islamic world and Muslim community in general.

And from east to west, north to south all over the world the grim situation is almost same. Among Muslim community the evil ranging from

- Unislamic Rituals and Grave worship was rampant
- leaving of *Faraiz* (Obligatory prayer) and *Sunnah* was common
- abundance of sin and unlawful activities,
- *Fisq o Fujoor*,
- Fashion of ignorance is rampant.

.

The talk of Islamic life and *Sunnah* was a far idea and who was to care about it, even five times obligatory Prayer were being missed. The will of *Nafs* (self ego) and *Iblees* was prevalent. They were not careful for even *Faraez o Wajibat*.

If you would have entered in a mosque you would find only some old people. Then where were the rest of the Muslims of locality? They were busy in markets, Hotels, clubs, or at max a temporal engagement. People were not even ready to listen about *deen*.

In this difficult situation of *Ghaflat*, *Khahishat e Nafsani*, this was necessary to adopt an effective and soft approach. So Allah guided Maulana Ilyas to choose a soft Path to deal with neck depth ignorance, *Gafhlat* and *Fisq o Fujur*. And by this way Allah saved innumerable of his slaves from sins.

It is Allah, who is the real guide and saved his innumerable slaves.

Allah turned many people from weakness of *Emaan* (Faith/*Aqeedah*) to strong *Emaan*, from darkness of ignorance to light of Islam, from wasting time in *haram* to doing *zikr* and worship of Allah.

From here we come to some detail of the method on which Allah guided one of his slave Maulana Ilyas to adopt and implement it, and that gave very good results. And this became a

remarkable method filled with *Hikmat* and *baseerat* (cognition and far-sightedness).

This method is short but very comprehensive. If you look into its six points (Six qualities) it encompasses a wide range of points. These are

1. **Kalima *Lailaha illallah Muhammadur Rasulullah* and its Reality.** That is to be to worship only Allah (affirm on *Tawheed*) and to follow the path shown by Prophet Muhammad *sallallahu alaihi wasallam* in all aspect.
2. **Salat with *Khushu o Khuzu*** To establish Salat with punctuality. To fulfill all *Faraiz* and *wajibat* and also to take care that *Salat* should be with maximum *khushu o khuzu*. The soul of salat is *Khushu and Khuzu*. Salat has power of stopping from Sins and *Fahashi* (vulgarity), but this will not achieved unless Salat will be with *Khushu and khuzu*. It is well known that the salat of the many people is not preventing them from sins and *Fahashi*, as it lacks *Khushu and Khuzu*.
3. **Ilm o zikr** To learn the required knowledge of *deen* and to follow *deen* and actual purpose of *zikr* is remembrance of Allah. And to do *Amaal* according to *Ilm* is actual purpose of *zikr*. And without *Amal* it is mistake and carelessness. May Allah keep us free

from Knowledge that is not beneficial and from those *dua* that is not accepted.

4. Ikram e Muslim:(And Huququl Ibaad) The fourth quality that is stressed is Ikram e Muslim. What is Ikrame e Muslim? From this it is required the respect of Muslims, and rights and obligation of all human being should be fulfilled. We should do *husn e sulook*. In many instances even muslim have become enemy of Muslim. Muslim give another muslim sometimes physical trouble and sometimes mental trouble. Sometimes they torn the respect and honor of each other and sometimes even in muslim countries he commits rape of mothers sisters of a fellow Muslim.(May Allah forgive us).These qualities is becoming history and is lagging behind.

5. Ikhlas e Niyat (Correction of Intention) This means that for all of our action the intention should be to please Allah only. From all his Faith, words and action he should be seeker of the acceptance and pleasure of Allah only.

He should not have any belief, any word or any action other than this. This is the *Ikhlas* that has come in The Quran and in the sunnah of prophet *sallallahu Alaihi wasallam*.

6. Dawat ilallah : The purpose of this is to call people for Emaan in Allah and to follow the *kitab o sunnat*. Peoples to be called for obeying commands of Allah and path of Muhammad *Sallallahu Alaihi wasallam*. This will make our life successful here and life hereafter in *Akhirah*. This is for *Khurooj fi sabilillah* and to call muslims for the path of Allah.

The system of Dawah adopted by people associated with Tabligh Jamaat

After understanding the prevalent problem of ummah and the effectiveness of ground dawah work of person to person contact (Trans: The prime Method of Prophet's Dawah was also of personal contact). They strived for making dawah in a practical way to involve participation of muslims rather than merely an academic discussion and theoretical concept.

So by the taufeeq of Allah they were guided towards a way that includes.

1. Masjid (Mosque) The first centre of Dawah

The head and leader of all Dae'e's Hazrat Muhammad *Sallallahu Alaihi Wasallam* , as soon as he reached at place of *Bani Auuf* in Quba. To propagate his Dawah the Prophet made Masjid e Quba. And then as he reached in the locality of *Bani Bukhar* in Madeenah, then first he planned and built a mosque for Dawah.

Following this Tablighi Jamaat also has made the the Mosque as centre of their Dawah. *Masaajid* are the place where manners and etiquettes are learned, there is a pious environment in mosque, and the person himself is clean inwardly and outwardly.

On the week end they spare their free time for the sake of Allah compared to the many people who spent their weekends in many unlawful entertainment, and *Ghaflat*. May Allah forgive all many even miss the Fajr Salat as they spend their night in entertainments and play.

In contrast when the tablighi brother gather in mosque on night one able person among them remind them about *akhirah*, about our obligation, *Faraez and Wajibat*. The person requests them to devout time in the path path of Allah. People give their name for *khurooj fi sabilillah* for reaching to those brothers who have forgotten the final message of their creator. They plan to reach to the brothers who have forgotten the command of Allah and path of Muhammad *sallallahu alaihi wasallam*. In all these they keep the precious word of beloved prophet *sallallahu alaihi wasallam*

La yahdillahu bika rajalan wa ahdan khairallaka Min Hamarinnaam

Trans: If Allah gives *Hidayat* (Guidance) to even one person due to your effort then it is better than the red valuable camel.

Then after *Fajir Salat* one fellow who has experience in path of *dawah* talks with wisdom to those brothers who have made intention to go in the path of Allah. These brother's time and duration in the path of Allah may vary depending on their situation, may be as less as one day or even more.

This talk for brothers intending to go in the path of Allah entails the topic of correction of intention, the *Dawah*, the *Sunnah* and Islamic etiquettes of journey etc. All are instructed for exemplify good Islamic manner with brothers and obedience of *Ameer* of *Jamaat* (Responsible brother for that *Jamaat* of 10-15 brother which is going in the path of Allah. *Ameer* is selected by *Mashwara*). This talk is called as *Rawangi Hidayaat* (Departing Advices).

After this Departing Advices each *Jamaat* sits with their respective *Ameer* (Responsible Brother for 10-15 brothers) and *Ameer* reminds them on *Sabr*, sincerity of intention etc. then some money is collected for travel and food expenses. This money is not for any fund collection as it is very small contribution. Then *Ameer* identifies two brothers among *jamaat* for arrangement of travelling. Once the vehicle is boarded *Jamaat* brothers recite the

Masnoon Dua of journey. If time permits and journey is long and comfortable they do *taleem* from *Ayaats* of The Holy *Quran* and *Ahadith*.

Once they reach the destined locality they first go in the mosque, perform *tahyatul Masjid* and afterwards sit for *Mashwara* to plan the *tarteeb* of *Aamall e Dawah* and all other arrangement for next 24 hours.

They broadly do following action at arrival.

1. Arrangement of food on their own expenses: For this they assign the responsibility for next 24 hours to 1-2 brothers among themselves. (Translator: They call it *Khidmat*. With this the remaining brothers will be free for *Dawah* and other activities.)
2. Then they will seek time to meet the special people like *Imam* of the mosque, head and members of the mosque committee, Religious people of the society, and the elites of the area. This will give opportunity to make plan for the effort in the area and give confidence to the locals.
3. After the next *Salat* (Mostly *zuhar* if jamaat arrives in the morning) they will do Introductory talk (*Taarufi Baat*) and will tell that we are your brother in Islam and have not come for any worldly objective but only for the sake of Allah, to love them and to do joint effort of deen so that

deen could come in our lives and the lives of whole mankind. They will request to spare time for this effort of *Dawah Taleem and Tazkiya*.

4. After the *Asr* Prayer there will be *Dars* followed by virtues and etiquettes of meeting fellow Muslims (*Gusht or Jaula*). After that they will go out to houses, the market places, tea shops etc to meet brothers to remind about Allah and to bring them to mosque. In mosque after *Maghrib* there will be a talk on *Emaan and Aamaal e Saliha*.

The Arrangement of *Gusht (Jaula)*

One of the method adopted by Tablighi Jamaat for *Dawah* is meeting brothers at their doorstep this is called as ***Gusht (Jaula)***. In *Gusht* a small group will go that will have local guide (***Rahbar***), one Person will be responsible for talking with people (***Mutakallim, or Daleel***) and one Responsible brother to lead the Jamaat (***Ameer or Zimmedar***).

There will be some brothers in mosque. Some of them will do dua to Allah for accepting the *Dawah* effort and giving *Hidayah* to mankind. Some will be in receiving the new comers to mosque who have been sent by the Jamaat outside, some will be assigned for talking with these brothers after finishing salat of the time.

After *Maghrib* one fellow will announce that after completion of sunnah there will be a talk. The announcement will be in these words “ Allah has kept our success and yours success in obeying his command and following the path of Rasulullah *Sallallahu Alaihi wasallam*.” The talk programme is named as ‘**the talk of *deen and emaan***’).

After the *Isha* Prayer they read from *Hayatus sahaba* (Translator: A book on all aspect of Practical life of Prophet and his companion) this gives the glimpse of sahaba sacrifices so that their own sacrifices of dawah will become easy. This encourages them to sacrifice in the path of Allah with content of heart and for the pleasure of Allah.

Afterward one of them will remind about the *sunnah* method of sleeping of our beloved prophet *Sallallahu alaihi wasallam*. Similarly the etiquettes of mosque are revised and one person gives the *Targheeb* of *Tahajjud Salat* and according to the physical and spiritual capabilities each member do *Qiyamul lail*. (Night Prayers). At least half an hour before the *Fajr Salat* everyone woke up.

They sit for *deeni* talk about *Emaan and Aamaal* after Fajr prayer, they try to correct *Tajweed* of minimum of last ten surah of Quran pak so that the Quran e pak recited in *Salat* may be with *Tarteel o Tajweed*, which is very important for correction of *Salah*.

Then the members will perform the sunnah prayer of *Ishraq/chasht* (*Zuha Prayer*). Afterwards they have breakfast. Then there is time to complete individual Aamaal (e.g. Rest, bathing, Remembrance of Masnoon Dua, Individual Learning, Recitation of Holy Quran etc). Afterwards they do Mashwara (Consultation) to plan the *Dawah* and learning activities for next 24 hours. This is in general Routine of the activities of Tablighi Jamaat.

The Engagements and Avoidance (Do and Don't Do)

Those who go in the path of Allah are encouraged to engaged more in certain action, and to avoid certain things.

A. FOUR THINGS TO DO MORE AND MORE

- a. *Dawat* (Individual and Collective Dawah)
- b. *Ibadat* of Allah (The Worship, Compulsory and Voluntary)
- c. *Taleem o Taallum* (Teaching and Learning)
- d. *Khidmat* (Service)

B. FOUR THINGS TO BE LEARNED AND PRACTICE

- a. To obey the Ameer
- b. To take part sincerely in Collective Aamaal
- c. Patience and forgiveness

d. Cleanings of Mosque.

FOUR THINGS FOR ABSTINENCE IN JAMAAT

a. Don't do *Sawal*

[(asking something like food etc from Local people or anybody other than Allah etc),

Rather you should not present your need to any human being in a way that he should give something. This is also a kind of *Sawal*. (Translator :Jamaat will prepare its own food etc will not ask anything from local. Although if someone from local want to invite for food then it is different thing.)

b. To save yourself from *Ishraf*

(*Ishraf* can be exemplified as not telling something from tongue but in heart it is coming that locals should give us food etc, or any similar things.)

It is *Sawal* of heart in place of *Sawal* of tongue.

c. To save yourself from *Israf*

[Spending money as immoderate (Lavish/wasteful/extravagant/unnecessary expenditure)].

This is an unwanted act all the time even being at home but in the path of Allah it affects other members of Jamaat also.

d. You should not use others belongings without the prior permission of its owner.

(even belongings of your fellow in jamaat). Sometimes it troubles the owner and islamically it is Haram. Although there is no harm in using it after taking permission from the owner.

COMPLETELY AVOIDANCE OF CERTAIN ACTS IN JAMAAT

a. No Discussion on The Differences of Islamic

Jurisprudence among Scholars (Translator :These are the domain of scholars only, general public should not come into it.)

b. No Discussion of Political affairs and to avoid any controversies.

- c. **No criticism and discussion on other Muslims Religious groups /individuals/ organization/ Movement.**
- d. **No discussion on on *La Yaani*** (Unnecessary useless talk having no benefit for this world and life hereafter etc..)

Four unavoidable work to do but not more than requirement (Basic necessities)

There are four unavoidable work. We have to engage in it but should not attend more than the requirement. These are

- a. Eating and drinking
- b. Sleeping
- c. Taking bath and nature calls
- d. Necessary talk with each other.

(Translator: These are unavoidable necessities. We should give them as much time as required. Time should not be wasted other than requirement. For e.g normally six hour sleep is enough for a person.)

EFFECT AND IMPACT OF TABLIGHI JAMAAT ON THE WORLD

As with the above discussion we have understood Tablighi jamaat evolution its development and its methodology of dawah work. Now I want to analyze its positive or negative impact of Dawah effort of Tablighi jamaat on the world.

According to my views that is based on

- My eyewitness account in countries of North Africa, Morocco, Algeria Tunisia and Libya.

- I have also personally observed it in France, Belgium, Holland, Germany and United Kingdom (England).
- I have heard from other sources about impact of dawah in America and Indian subcontinent (India Pakistan Bangladesh).
- I have personally observed in countries of Middle East.

The effect of Dawat o Tabligh efforts are following.

- Establishment of *Salat* with *Khushu and Khuzu*
- The adoption of *Sunnah* and Islamic Identity i.e *Hijab* for women, beard and Islamic dressing among men.
- The removal and repulsion from Polysthetic customs and rituals in words and action
- To attend the meeting of *Tawheed and Kitab o Sunnat*.

When I visit the North Arica and address the Islamic gatherings these people travel from one cities to others to attend my classes and lectures. And *Alhamdulillah* it is the character of my talk that it remains filled with the beliefs of *Slafus salehin* and open onslaught against *Shirk and Bidah*.

This is the situation in North Africa

Europe

As far as Europe is concerned, the impact of Tablighi Jamaat is very encouraging. Its Islamic call has spreaded among Muslims extensively, the mosques has been built, the beard and *Sunnah* Islamic dress has increased. There are clear and visible impacts of goodness that can be denied only by those who don't have proper information or denying due to some sectarianism/group affiliation.

A long period has passed since Muslims were not able to express their Muslim identity in America and Europe, they were leaving Prayers in congregation and their dress and culture was merely a copying, losing their Islamic Identity.

Tablighi Jamaat has reached to the Muslims of these countries and has contributed immensely in bringing back to the Islamic faith, Prayers and other commands of Allah. All these are being done with peace and tranquility, avoiding any conflict, controversy or arms and ammunition.

Indian Subcontinent

The effect is very remarkable in India and Pakistan. Muslims are returning to Islamic fold. The situation was so grim sometimes back as many muslims became *Murtad* (The revival of Tablighi Jamaat was itself in the backdrop of mass conversion of Muslims to shirk and Kufr in the area of Mewat (Haryana, India).

To understand the reach of tablighi jamaat it is enough to mention that several lakhs of people attend the *Ijtamaat* (Translator: Estimated participant to be 3-4 millions at some *Ijtamaat*) organized by Tablighi Jamaat (In Bangladesh, Pakistan and India) and its effects are amazing. After these *Ijtamaat* lakhs of people go in the path of Allah around the world.

And in The Middle East

The good effect of Tablighi jamaat is far and wide in Egypt, Jordan, Syria, Lebanon, Yeman and all other gulf countries. Uncountable people who have been *Ghafil* and away from the Allah remembrance, involved in reckless activities have turned towards Islam and the way of *Kitab o Sunnat* .

These all are not secret for those who are involved in the field of Dawah and Reformation. These were the Positive words about Tablighi Jamaat.

UNIT 2

Discussion on **Criticism & *Ashkaalat*** **of** **Tablighi Jamaat**

My Approach for dealing the issue of criticism

As far as words of criticism and *Ashkals* are concerned I will note down them in the words of those who opposes Tablighi Jamaat. By the will of Allah Afterwards I will discuss these objections in the light of truth in a manner that I will not care the pleasure or displeasure of any individual or group. As my aim is only the pleasure of Allah, and I pray to Allah for acceptance and to save me from his displeasure and Allah is most beneficent and merciful.

The critical points presented against Tablighi Jamaat.

The critics say

“Tablighi Jamaat remain distant from politics and does not voice demand of implementation of *Shariah* Rule by government in countries where *shariah* is not established and by this way making the Muslims dead. The criticizer says that Tablighi Jamaat is making muslims dead as it is not cultivating the spirit of Jihad.

We clarify it.

We clarify the truth in this matter that actually Tablighi Jamaat is making the Muslims full lively and it is not making dead by any criteria.

1. Without any doubt a person who leaves his home and sacrifices his life and wealth in the path of Allah comes out for inviting to Islam is definitely is completely live and not a dead. This was the first point and

2. Now the second point.

If the purpose of the *Shariah* law is Allah to be worshiped alone, following the commands of Allah and path of Muhammad *Sallallahu Alaihi Wasallam*, the Tablighi Jamaat Dawah is exactly the same, calling Allah obedience and to follow the way of His Messenger *sallallahu alihi wasallam* in all walk of life. So they are not

negligent to the implementation shariah although they want to achieve it without a confrontation and fighting.

3. Third Point

Those who are criticizing Tablighi Jamaat for being distant from politics and are themselves active in politics. Have they achieved any remarkable result in countries for implementing *Shariah* Law. Oh no! It has not happened.....

So those who are criticizing *tableeghi* is actually talking about a negative approach. Tablighi Jamaat dawah is positive dawah and all sensible people will agree that positive approach is a good approach. That's why I request our brothers to avoid criticizing Tablighi jamaat. They should be fearful to Allah that they may be counted among those who block from path of Allah. This is not a good situation.

Now we will describe the frequently raised criticism against it by critics point wise. We will explain the truth in all this matter.

Criticism No 1.

The call of Tablighi Jamaat is call of Tasawwuf (Mysticism) ?

We say:

(What is the meaning of Tasawwuf?)

If Tasawwuf is considered the pledge of allegiance to a Mystical order, like, *Tejani*, *Rafae* etc and if it is based on having special sectarian fraternity among themselves and to defend every right and wrong of the group or to go behind a particular educator, or having hostility for others.

Then we have not seen any of these in the Tablighi Jamaat. We have not seen these trends among Tablighi jamaat, neither in North Africa nor in Europe or in the Middle East. And we heard not heard about it in America.

However, if any individual with a Tasawwuf link is present in Tablighi Jamaat then it is not a surprise. As the evolution of Tablighi Jamaat has been from Indian subcontinent where many Tasawwuf order is present.

In Egypt Today seventy Tasawwuf orders are active, and have a higher council to organize them. Is there any Obstacle or Harm to Islamic Movements has reached from these orders?

Suppose I accept that Maulana Ilyas *Rahimullah* was a *Soofee* and his successor Maulana Inamul Hasan *Rahimullah* was a *soofee*. Still the words deed belief and methodology of Tablighi Jamaat is free from any objectionable attributes and activities of *Tasawwuf* whatsoever. Allah is the witness that there is nothing objectionable or embarrassing in its dawah. Oh my religious brothers take a call of truth and intelligence. May Allah guide you and me? (Ameen).

Criticism No 2

"Some people allege that leader of Tablighi Jamaat take the pledge of allegiance to a *Soofi* order."

(Translators Note: It is 100% false rumor you can confirm the falsehood of this baseless allegation by

1. Staying for few days at Nizamuddin/Raiwind/Any Markaz in any country or
2. Going in Jamaat for some times or 3. Attending any big ijtema or
4. By any detective intelligence method of your choice.)

We say:

Actually the pledge of allegiance is only for the imam of the Muslims (Muslim *khaleefah*), and if one swore allegiance to the *Khaleefah* and then left him to pay allegiance to other necessitate his killing. And it is proved from *Sunnah*.

With regard to taking intention and commitment from any Muslim that he will adhere to obey the commands of Allah and His Prophet Muhammad *Sallallahu Alaihi Wasallam*, then there is nothing

wrong in it. If anyone is claiming this practice as pledge of allegiance on *Tasawwuf* then he is either an ignorant, or with any wrong intention, motive or simply confused.

The system of Tablighi Jamat that we have already discussed before has nothing like pledge of allegiance or any call to attach a particular Person

(Translator's Note: *There is no call to attach any leader or Ameer of Jamaat. Right from Beginning Maulana Ilyas was careful about it. He even discouraged to take his name for the introduction of the effort*).

Even if we accept the possibility that in Indian subcontinent some of the elders of Tablighi Jamaat is connected and propagating any chain of *Tasawwuf* like *Qadiri*, *Naqshbandi* etc and they secretly present it on certain people. Then whatsoever right or wrong they are doing they are personally responsible for their action. The Reward and sin of any action will be on that fellow and not on effort of dawah and also not on other leaders attached with Tablighi Jamaat. The system of Tablighi Jamaat has no option of any wrong on any name. **The brothers involved in Tablighi effort give Dawah strictly on the core of Islam that is the methodology of Tablighi Jamaat. There is no observation or proof that they are calling anyone to any sub ideology or anything away from its set methodology of Dawah o Tabligh.**

In this connection after knowing these facts, truth and ground realities still if someone condemn Tablighi

jamaat on this account it is a clear oppression and a Muslim should be fearful to Allah for making any cruelty or repression on others.

Criticism No 3.

It is said that those who become involved in Dawah effort of Tablighi Jamaat, the worker of Tabligh change them from head to toe. From belief to action and behavior they make the change visible in every walk of life.

We say:

Yes! This is true. **Tablighi jamaat call to Allah has astonishing effect and whosoever joins *dawat ilallah* is guided in a very effective way.** If the person is weak in Emaan (Faith/Aqeedah) his faith become strong. If he is involved in superstition and Polytheistic practice he become strong in monotheism (*Tawheed*), from corruption to Salah, from negligent to deen and he become obedient to Allah. If a person is ill mannered he become well mannered. If he is materialistic become spiritual. If he has forgotten Allah he starts doing Remembrance of Allah. These are the changes the effort of Dawah with Tablighi Jamaat brings in great majority of individuals who joins them.

But if someone is telling that by the way Tablighi Jamaat is doing contrary. **If someone is alleging that**

it is changing from monotheism (Tawheed) to superstition and Polytheistic practices, from correction to anarchy, from being obedient to negligent from worshipfulness to sins. Then I witness Allah that I have never seen it and no one else has reported it.

Although it is possible that by the way you may see a person with something against these good but this will be an exception. And exception should not be treated as rule. And by seeing such an exception anyone should not blame the whole Jamaat with his wrong.

So, O the claimant of truth please select the path of truth for yourself, Please have fear of Allah and don't do propaganda to make the slaves of Allah confused. This may be counted as the obstacle in the path of Allah. May Allah save us all these evils.

Point No 4

The criticizer claim " Tablighi Jamaat has put six qualities instead of the five basic principles of Islam and six pillars of faith."

We say:

By Allah it is worst kind of false allegation and ill thought. (I am asking a question.) **Does making a Study curriculum for learning Islam or study programme and to concentrate on it will be considered as anti Islamic or changing the basic principle of Islam? Does a Dawah whose basic**

principle is to have believe on Allah, on life after death, to be answerable to Allah, day of judgment, establishing salah (Prayer) is to be accused of changing the Five pillars of Islam or six articles of Emaan (Faith /Aqeedah). There call is for fulfilling the rights of creation of Allah and correction of intention.

Oh, Slaves of Allah, Those who are alleging on Tablighi Jamaat of changing the pillars of Islam is telling worst kind of lies, and accusation. (I am also surprised that) How a person who is claiming to have connection with *salafus salehin* and following of right path can accept these made up lies.

Point No 5

The criticizer claim "The people associated with Tablighi Jamaat are against *Dawat e Salfiyaah* and enemy of its leaders. "

We say:

First thing it is to be explained what is *dawat e Salfiyyah* and where is it?

At the same time I accept that there is a possibility of some rigid scholars who have not undertook the proper study of *kitab o sunnat*, or have some personal agenda, having distrust suspicion and jealousy for *Salafi* people and have ill will against *Sheikhan e*

Islam Imam Ahmad Ibne Taimmiya and Muhammad Bin Abdul Wahab.

There is a possibility that these sort of people might join Tablighi Jamaat as its door is open for all and they don't indulge in any sort of argumentation and debate. Any person who joins Tablighi Jamaat is left to be corrected by the effort of Dawat o Tabligh, instead of creating any confrontation. This method is a viable option and is lawful.

But if someone is complaining in general that Tablighi Jamaat is the enemy of *Salafi* People and their leaders then it is a pure lie and a kind of tyranny. This is a very dangerous *Buhtan*. It is not permitted for any muslim to do false allegation.

I swear to Allah that I know Tablighi Jamaat people and they have been consistently attending my religious talks in the west and the east and I have never heard anything from them to suspect that they are against the callers of Tawheed and their leaders. Rather it is strange that many of them complain to me that their relatives misunderstand them and consider them as Wahabi.

This is to be clarified to my brothers in emaan that whosoever badmouth for the callers of tawheed and their leaders we never like them. We don't have any consideration for these people and we also don't remain silent on it although we don't become overpowered by anger and don't attribute any claim

that they have not done. As doing unjust to anyone is Haram.

Whatever I have written that does not mean that no one in the east and west has any enmity with Salafi People. Rather (the truth is) those who hate the salafis are more in numbers than those who love them. And I clear tablighi jamaat with *Wallah o aleemun bezatissudoor*.....It is Allah who knows the secrets of the heart.

Point 6

"The criticizer claim that Tablighi Jamaat deny Jihad, and understand that situation of todays Muslims is Like situation of Prophet *Sallallahu Alaihi Wasallam* and his companions in Makkah before the migration."

We say:

(This is a blunt and open lie that Tablighi Jamaat denies Jihad. May Allah guide the accuser and all of us: By Translator)

There is no substance in denunciation and criticism on Tablighi Jamaat on the said issue. All those intellectual and far sighted people who are aware of Religious condition of Muslim in general and current trends, Problems and events in Muslim countries will have same opinion.

(I ask a question) Those who are making loud voices for Jihad and criticizing the Scholars in general (For

sitting and not participating in arm Jihad). They should tell us how many countries they have liberated? How many battle they have fought? And in how many countries have established the Islamic Rule?

The maximum that can be said “As Tablighi Jamaat is busy with Dawat o Tabligh effort so they have not called people for war in Jihad.

If it is being suggested that there should be correction of Muslims in terms of Faith, worship and manners before war in Jihad then there is nothing wrong in it. And this thinking is not special in Tablighi Jamaat and they should not be criticized as isolated case.

Point No 7

"Tablighi Jamaat does not forbid evil vigorously".

We say:

(Translator's Note: Stopping evils, Bidats and shirk from individual and society is important objective of Tablighi Jamaat But their approach is soft. **Tablighi Jamaat methodology of has very strong support in Quran and Hadith.** When Allah (SWT) sent Sayyidina Musa (AS) to Fir'aun he was commanded 44 فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى طه

[[20:44] So speak to him in soft words. May be, he accepts the advice or fears (Allah).

(No Muslim group/Person is as bad as Firaun (Pharao) and no Daee/person who has come for correction is as good as Sayyidina Musa (AS) who was a prophet.)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ (فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ) آل عمران 159

[3:159] So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you...

Maulana Umar Palanpuri Rahimullah of Markaz Nizamuddin while replying the same question in the gathering of the shuyukhs and scholars of Madenah Munawwara at the house of sheikh Hammad ibne Muhammad Al Ansari (*As told by Sheikh Khalilur Rahman in his recorded urdu speech personally given by the son of sheikh umar Palanpuri to the translator*) said that we are not claiming this to be only method

neither we object to those who are adopting harsh Methodology against Bidat o Shirk. We simply say it is our Methodology against Bidat and Shirk. Translator)

The Tablighi Jamaat approach has been explained and it does not include open criticism and direct condemnation on evil as its basic principles.

This is for two reasons.

I: In our society carelessness and unawareness has override sins and immorality. Sins and evils are so rampant that people are not considering sins as sins. In this condition mere condemnation and denunciation is not likely to work and this is a reality and any insightful person will not deny it.

And second:

Tablighi Jamaat has a programme of taking people involved in sins in *Khurooj*. By this way the person will leave the evil environment, evil company and society. And in *khurooj* he will remain in good environment in the mosques in the company of good people. This good environment actually cures the person and it is a well proved Result that in this environment within a short period of time he leaves sins. In many cases he starts strong disliking and has an aversion to sins.

This approach is more effective than lecturing for good or condemning bad for a person or society that is by and large heedless.

Another thing is:

Do criticizers of Tablighi Jamaat has done any organized effort to stop evil. And the answer and the prevailing condition is well known. Those who are criticizing Tablighi Jamaat they are also not doing any harsh concrete step to stop evil. May Allah Pardon me and all Muslims for neglecting Nahi Anil Munkar (Forbade evils).

Point No 8

That Tablighi Jamaat are bigoted prejudiced Hanafi.

We say:

(Even if we consider the claim true) Is this a Character of Tablighi Jamaat or Is it special about Tablighi Jamaat? Oh no!

Any observer of affairs of Muslim Ummah cannot deny the fact that the Muslims associated with different school of jurisprudence like Shafi'i Maliki Hanbali and other School of jurisprudence are Partisan for their respective Fiqh and not spared from this intolerance, only those who have recognized the true character of right path (Islam) and has abandoned sectarianism and ideological intolerance. And these good people have adopted the Islamic path after finding it. But the proportion of people (free from groupism) among Muslim ummah and the Islamic nation is one to a thousand or even less.

So cursing Tablighi Jamaat people alone for Hanafi intolerance when all jurisprudence people are involved in this partisan.

In Tablighi Jamaat there are Hanafi, Maliki, Shafi'i, Hanbali, so this criticism cannot be tagged with tablighi jamaat. What has happened to these criticizers who do not understand this so clear matter? The activities and areas of work of tablighi jamaat is spread from North Africa to West Africa in Europe, America, in the Middle East. **There is a not a single evidence from anywhere to prove that they called a particular Maslak, Jurisprudence school or sub ideology doctrine.** Their Dawah is limited to strengthening faith (Emaan/Aqeedah) and the manifestation of strength of Emaan should be exemplified by actions that please Allah. They should obey the command of Allah and should leave the sins. It is there that in salat they (Tabligh brothers from Indian subcontinent) follow them (Hanafi school of jurisprudence). But they never call anyone towards it (Hanafi School of jurisprudence).

And it is known to all that Muslims associated with Tablighi Jamaat are receptive to the truth faster and they follow the *Kitab o sunnat* very eagerly.

Point 9

It is said “That Tablighi Jamaat deny Tawheed in the worship ”

(Translator: *Nauzubillah* How false an allegation is? May Allah pardon all of us.)

We say:

It is Right that some of them do not separately classify the *Tawheed al Ibadah* (One of the three types of Tawheed classified by scholars), but they do not do anything contrary to it. **They never call towards any sort of worship for anyone other than Allah, in Dua, Sacrificial slaughtering, In *Nazr o Neyaz* (vow) or in hope and fear as the condition of misguided people. (They call only towards Allah).**

As far as the correct understanding of *Tawheed al Ibadah* is concerned, the deficiency among the muslim ummah is very rampant. If they would have been having correct understanding of it they would not have worshiped the people in grave, no vow and swear on their name, no animal sacrifice on their name.

So it is our duty to educate the Muslim ummah and general muslim mass instead of playing the blame game.

Point : 10

It is said "The impact of Tablighi Jamaat is not limited to disobedient and sinful people," but even those who are already religious and pious people also get impressed and take counsel and effect

from their effort. And Tablighi people divert people with *Salafi* orientation towards the dry methodology of Tabligh that is based on innovation and heresy.

We say:

In this criticism, there is a recognition and acceptance that Tablighi jamaat has an impact on sinful people and they start obeying the commands of Allah and path of Muhammad *Sallallahu Alaihi Wasallam* is a good gesture and sign and this is a reflection of facts and ground realities. Blessing and greetings should be on the person who effort is made means of guidance by Allah for any disobedient and sinful slave.

As far as the second recognition about its influence on religious and pious people. Their acceptance to the call of Tablighi jamaat is very significant. That means that by the effect of Tablighi Jamaat pious people not remain confined or satisfied with their self reformation/guidance Rather they become keen for hidayat/bringing good for fellow muslim brothers. So it is also a good Result.

Sacrifice of time, life and wealth is needed for reformation and nurturing of general Muslims mass which are in large number. And sacrifice is not always easy thing. The Proportion of seekers

(*Taalib*) compared to Scholars (well learned) is much greater in Tablighi jamaat.

In this context I will tell a fact with sorrow and grief that many people who are actually not ready for sacrifice of their life and wealth for the correction and nurturing of fellow humanity, they start doing opposition to Tablighi Jamaat.

Point : 11

It is alleged “Tablighi Jamaat people do Innovations as they go out in khurooj in groups, and they go for 3 day 40 days and 4 month for Dawah”

We say:

There is no doubt that to go out for effort of Dawah in the path of Allah for reformation and correction is akin to going out to seek knowledge and guidance. Going out and inviting people to Allah and to teach them what will benefit them in this world and life Hereafter (*Akhirah*).

These all will come under the ambit of *Khurooj fi sabilillah* if

- These are done with *Ikhlas* (Sincerity of intention), to please Almighty Allah.

- There should be no intention of gaining wealth, Fame, position, job or status.
- There should also be no involvement in Fun, amusement or unlawful activities.

Those who are denying the khurooj of Tablighi Jamaat for Dawah, Reformation of self and Tazkiya are either ignorant to Islamic Knowledge or trying to posing as cleverly/smartly unknown (*Tajahil e Arifna*) after knowing all truth.

The Prophet, peace be upon him says:

"To be in path of Allah for one morning or one evening is better than whole world and whatever in it."

Another report from prophet is

"Whosoever comes to mosque with intention to either learn or to teach any good then he is Mujahid Fi sabilillah (Those who strive in the path of Allah). Similarly

Many Sahih and Hasan Hadith has encouraged for the path of Allah, and the call has been given for Fi sabilillah .

So, o People, After all these clarity should it be claimed that Khurooj of tablighi jamaat is Bidah or heresy?

And more shocking is the case of those who claim to go in groups is an innovation and they give proof that Prophet *sallallahu Alaihi wasallam* has sent Hazrat

Maadh *Raziallahu Anhu* to Yaman alone and it was not sent as group.

These people either forget or don't have knowledge that Prophet has sent some 70 Sahaba or even more for education of Muslims. And they also forget that even Hazrat Maadh *Raziallhu Anhu* was not sent alone but Hazrat Abu Moosa Asharee *Raziallahu Anhu* accompanied him and said to both of them

"Make things easy and do not involve people in difficulties; give them happy news and do not inspire aversion in them."

Similarly he has sent Hazrat Ali *Raziallahu Anhu* and Hazrat Khalid bin Saeed al-Aas *Raziallahu Anhu* for teaching and guiding, and to do justice according to Quran and sunnah and a large group of sahaba accompanied them.

The second claim of innovation is fixing days for Khurooj fi sabilillah. They do not know (simple facts)

- **That this is merely a system.**
- **It is like any system of deen like *Madaris* (Islamic School) and Islamic universities. In universities the days of teaching and vacation are fixed so that people will be well aware about schedule and their engagements.**

- In this system of Dawah (of Tablighi jamaat) days are fixed so that people will make their arrangement for food and travel, to take leave for those days from their engagements (From offices or business etc).

So after all these facts Is it Bidah to fix some days for Khurooj fi sabilillah?

Subha Nallah For these Brothers (The criticisers of Dawah work of Tablighi Jamaat) these couplets of Arabic Poet is suitable.

With the eyes of friendship even the faults are not perceived as faults

With the eyes of anger and hatred even small things are perceived as Major Faults.

O my brother why are so bitter having hatred for Tablighi Jamaat? Are you becoming angry on such slaves of Allah who are calling people towards Allah. And by this action he wants to have the pleasure of Allah for himself and his fellow brothers. They are striving for their rectification, purification of heart and developing Islamic etiquettes.

Point : 11

People are also alleging other things.... this and thisand this and that.....

May Allah save us from those sentences, (Rumors and Allegations) against Dawat o Tabligh which may

be regarded as obstruction in the Path of Allah and obstruction in *Juhad fiddeen* (Effort of Deen). Only those will be saved whom Allah want to save.

For those readers who wants to know the truth, the guided path and are free from corrupted objectives, False assumptions, I want to clear That I myself is not associated with Tablighi Jamaat and I have not gone formally with them for even a single day following their schedule.

But it is not because for errors in Tablighi Jamaat.

- Rather the reason that is obstructing for my participation is my inability for that much sacrifice of Wealth and time and bearing the difficulties in the path of Allah that they bear.

As the mistakes of tablighi jamaat are concerned they cannot be obstruction for me to participate in it and to give them good advice and counsel for matters they might not aware as .

- Firstly these perceived errors are very less and there assumed wrong result is still lesser or negligible.
- No one is free from errors? Is there anyone among human who is free from errors. Except the Prophet *Alihissalam* as they are *Masoom* (Always free from sins and errors)

So I limit myself for

- Intending good for them
- If I see any error /mistake in them I do its correction Advice and counsel.
- I save my tongue from exposing criticizing or alleging them.
- So that I must not be counted among those who are obstructing the effort of Dawah and from Path of Allah.

But some of my brothers May Allah guide them. When they are not able to do the level of sacrifices and bearing difficulties as Tablighi Jamaat people do then they

- Start criticizing them
- They make allegation on them
- They spread rumors against them to defame them
- They develop doubts and confusion in the minds of others about them.

Although they should not do this.

I seek help from Allah .May Allah bless *Darood o Salam* on Prophet Muhammad *Sallallahu Alaihi Wasallam* and upon his family and companions.

Abu Bakr Jabir Aljazaeri

By the will of Allah the translation (urdu) ended on
Ramzanul Mubarak 1416 Hijri